



亞裔聚集和 麻州灣運輸局的關係



Photo courtesy of Lori DeSantis, MBTA photographer

The Lines of Migration

Asian Settlement and the MBTA

INSIDE: Traditions * Review of "Asians in the Americas" * Letter to Editor

THE SAMPAN

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NEWS

Congratulations!

Dr. Renne Lou Chan and Mary Soo Hoo were both presented with Individual Achievement for Community Service Awards at the fifteenth annual Asian American Unity Dinner held on Sat., May 2. "Partners in Transportation" presented The Chinatown Coalition with a community service award for its work in improving the quality of life in the Asian and Pacific Islanders communities. The award was presented during the Asian and Pacific Islanders History Month celebration held on May 10 at the State Transportation Building.



Earth Day Eruptions. Fourth grade students from Josiah Quincy Elementary School prepare to set off their volcanoes. The volcanic eruptions concluded the school's Earth Birthday celebration on April 25. "In the end, we poured vinegar to explode the volcanoes. After the volcanoes exploded, we sang a song called 'Evergreen, Everblue,'" said Henry Wang, a student journalist at Josiah Quincy Elementary School.

Quincy School Throws a Party for the Earth

Spring was in the air at the Josiah Quincy Elementary School's Earth's Birthday celebration on April 25. Hosted by Principal Suzanne Lee and organized by teachers Lai Lai Sheung and Wai Chin Ng, leading a team of Service Learning teachers, volunteers, parents and City Year Corps members, the Learning Festival showcased environmental activities that fourth and fifth graders shared with younger students.

The educational and fun activities that the students took part in included a wheelchair obstacle course and mystery boxes, in which they could touch interesting and different textures. A game of hopscotch called "Hop and Fly North" was especially interesting for Student Journalist Jennifer Ngo: "There was a make-believe mall on a number in the hopscotch. You had to pretend you were a bird and could not land on the fake mall. It became harder and harder when the numbers were covered up by buildings. If I were a bird it would be hard for me to fly from South to North."

The outdoor event also gave the school community a chance to thank supporters of the school's roof garden and "playground-in-the-sky."

Next Steps: A New Community Collaboration Takes Shape

By Richard Goldberg

"We want to participate." "How can we support the collaboration?" "Now I know why this partnership is important—to share resources."

These were just a few of the reactions from participants at the second meeting of the Chinatown Community Educational Partnership (CCEP), one of

the community's newest organizations. The Boston Chinatown Neighborhood Center (BCNC) and Asian American Civic Association (AACA) became founding members after receiving funding from the Massachusetts Department of Education's Adult and Community Learning Services one year ago to coordinate a five-year planning process.

Fifty-three people attended the May 14 meeting at the China Pearl restaurant to exchange ideas about how CCEP can achieve its goal: "to create a comprehensive educational network connecting Chinatown businesses and organizations to maximize and expand resources for the people with who we work." This session, like CCEP's kickoff meeting in March, drew people from a broad cross-section of Chinatown organizations, businesses, churches and advocates.

In small groups, participants were asked to describe what an integrated system of adult education services in Chinatown might look like and where the gaps might be. A representative of the business community said, "Students going out into the work force may have the English skills but not the networking skills which are required for upward mobility." An immigrant advocate said, "It has to be a two-way street. A lot of Americans need to be trained to communicate better with their co-workers."

Then, each small group shared its concerns with the larger group. Among the questions, "How will this partnership benefit my constituents?" CCEP's response was that constituents of any one community organization are most likely getting other services elsewhere in the community and that the partnership wants to address the holistic needs of common constituencies by creating a "web of services." Another questioner asked, "How do we know that this partnership will still be around once the funding runs out?" CCEP believes it makes good sense to do this kind of educational/community planning even if the money were not available.

"There was a lot of enthusiasm," according to Maryana Huston, CCEP's co-founder and director of the Adult English as a Second Language Program at BCNC. "One of the bankers talked about a more consistent process for employment. People kept telling me they want to see this (CCEP) happen."

"I believe that local people and new immigrants from many Asian communities in greater Boston will benefit from it," said Annie Zhang, senior counselor at the Higher Education Information Center.

Zhang also said her organization can support CCEP if CCEP can create a database of different educational programs in the Chinatown area. Such a database and a web site are among the goals for later this year.

For more information about CCEP, call Maryana Huston at 617-451-6106 or Richard Goldberg at 617-426-9492 Ext. 310.

2001-2002 School Year Teaching Positions-All Levels**MAY 1 TEACHER POSTING**

The Boston Public Schools website (www.boston.k12.ma.us) has a new vacancies list of 2001-02 school year teaching positions in all schools. Please click on "May 1 Teacher Posting". The application process will be outlined on the "May 1 Teacher Posting" document.

The application deadline for this posting is May 14, 2001 at 5 pm.

The vacancies on this May 1 teacher posting (and future teacher postings) are available to all candidates with no preference to internal candidates, as was the case with many positions on the March 1 teacher posting. We especially encourage applications from all interested external candidates.

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COVER STORY

The Lines of Migration

Asian Settlement and the MBTA

By Sherry Dong

This is part one of a two-part series. The second part will be published in the June 1 issue of Sampan.

Why does any group decide to settle where they do? They go where members of their own group already live or have social or business networks. This is especially true of immigrant groups with language and cultural needs. Refugees often go where they are told by refugee and resettlement agencies. Others go where the jobs are, into neighborhoods that are affordable, or where public transportation is easily accessible.

In the Greater Boston region, there appears to be a discernible trend in migratory patterns of Asians (especially Chinese) along public transit lines. The Massachusetts Bay Transportation Authority's (MBTA) hard rail service--that is, the Red, Orange, Green and Blue lines--has expanded in the decades that have also seen an increase in the Asian population in Massachusetts, as a result of changes in U.S. immigration laws. U.S. Census data for Massachusetts and its municipalities since 1970 show that the greatest concentration of the Asian Pacific Islanders (API) population is in T-accessible locations.

The Migration of Asians

Today Asians are certainly more spread out geographically throughout the state than they were 30 or 40 years ago. This seems to bear relationship to the extension of T service, along with other factors such as greater economic means, greater auto mobility--more people with driver's licenses--changing job centers, school systems, and greater assimilation.

Today, six of the municipalities with large Asian populations are on the four T lines: Boston, Brookline, Cambridge, Newton, Malden and Quincy. Though not on the T lines, Randolph and Lowell have more recently become destinations for Asians so are included for a fuller picture of Asian migration in the state. Lexington and Lincoln, two affluent suburbs, are also included mostly to demonstrate that while public transportation is key to many Asian migrants, Asians are a diverse group with different socioeconomic means and access. Percentage wise, Lexington and Lincoln have been above the state's API representation in each Census for which data on APIs was collected and thus are noteworthy.

It is important to examine Boston's API population more closely as the T service converges in the heart of Boston's downtown. Furthermore, the heart of the Asian--or at least Chinese--community has been and continues to be Chinatown, which intersects with the convergence of T service in downtown Boston. A pattern will become apparent that Asians have historically, by and large, chosen residence in neighborhoods along T routes, most prominently Chinatown, also the South End and Allston-Brighton, and more recently with the influx of Vietnamese to Dorchester and East Boston.

Changing Immigration Laws

From the time of the Chinese Exclusion Act of 1882 until the passage of the Hart-Cellar Act of 1965, U.S. immigration laws have not smiled favorably upon Asians hoping to emigrate to the "Gold Mountain" as the Chinese called the U.S. In fact, the laws and national immigration policy had been downright discriminatory, based on negative stereotypes and whites' fears of job loss or lowered wages to Asians exploited by white capitalists. Asians were willing to work for less pay and longer hours.

A string of anti-Asian immigration laws followed the 1882 Exclusion Act, excluding most Chinese, then other Asians, and especially Asian women, with the effect of stunting "normal" family formation and com-

Boston's Neighborhoods, 1970 - 1990						
Neighborhood Asian Population By Number and Percentage of Neighborhood Population						
	1970		1980		1990	
	Total API	% API	Total API	% API	Total API	% API
East Boston	50	0.13%	118	0.37%	1,345	4.08%
Charlestown	108	0.70%	127	0.95%	431	2.93%
South Boston	152	0.39%	154	0.51%	520	1.76%
Central Boston	1,437	7.43%	3,535	16.17%	4,257	19.62%
Back Bay-Beacon Hill	310	1.13%	655	2.17%	1,253	4.52%
South End	2,775	12.24%	3,220	11.87%	3,540	12.31%
Fenway-Kenmore	708	2.15%	1,187	3.85%	3,158	9.62%
Allston-Brighton	1,295	2.03%	3,784	5.80%	7,604	10.82%
Jamaica Plain	449	0.94%	677	1.72%	2,164	5.26%
Roxbury	198	0.28%	185	0.32%	470	0.80%
N. Dorchester	100	0.31%	156	0.66%	1,601	6.35%
S. Dorchester	247	0.33%	320	0.54%	1,979	3.27%
Mattapan	202	0.44%	95	0.27%	310	0.86%
Roslindale	200	0.51%	451	1.40%	885	2.69%
Hyde Park	91	0.26%	167	0.55%	449	1.49%
West Roxbury	120	0.34%	288	0.92%	486	1.64%
Harbor Islands	1	0.08%	25	0.14%	5	15.63%
Total	8,443	1.32%	15,150	2.69%	30,457	5.31%

Source: Boston Redevelopment Authority; "Diversity and Change in Boston's Neighborhoods: A Comparison of Demographic, Social and Economic Characteristics of Population and Housing 1970-1980." Report 169, October 1985

munity development. The 1965 Hart-Cellar Act changed this for the better. The previous national quota system was replaced with a new system of immigration preferences, which, according to historian Roger Daniels, "no aggregate group has benefited more from the changes in American immigration law than have Asian Americans."

Prior to these policy shifts, the Asian population was numerically insignificant in most American metropolises, with the possible exception of Hawaii, California and New York. Only since these policy changes have families been able to reunite or form, relatives join their families in the U.S., refugees (mostly from Southeast Asia) escape political unrest in Asia, skilled workers welcomed. Consequently, the Asian population to the U.S. has seen a steady and consistent increase over the years.

More recent immigration laws--including the Refugee Act of 1980, the Immigration Reform Act of 1986 and the Immigration and Nationality Act of 1990--have also positively affected the volume and national origins of immigrants--many from Asian countries. In 1998, the U.S. Congress passed a bill doubling the annual number of temporary work visas allowed under the H1-B program for skilled labor--reflecting the fact that nationwide and in Massachusetts the demand continues to exceed the supply of skilled immigrant workers, including many Asians.

The Expansion of Mass Transit

The MBTA transit system has experienced growth and change in hard rail routes since the 1960s which has facilitated migration of Asian families from central Boston to its other neighborhoods and nearby municipalities, along with new settlement in these areas. Service extensions to the Red and Orange lines are of particular interest, though stations on other lines were also added. Bill Kuttner at CTPS (Central Transportation Planning Staff) and George Sanborn, T librarian at the State Transportation Library, were instrumental in identifying changes in T service from the 1950s to present.

In 1970, the Red Line, called the Dorchester line before the introduction of the color identification system for train lines in 1969, went from Harvard Square to Dorchester, ending at Ashmont with trolley connection to Mattapan. In 1971, the Quincy Center station was opened, extending the Red line southeast, splitting off from the Ashmont line. In 1978 service was

completed north from Harvard Square to Alewife and in 1987 further south past Quincy Center to Braintree.

The Orange line, like the Red line, experienced significant growth over the past several decades. Actually, most of the stops that existed at the time of the 1970 Census no longer exist today. In 1970, the Orange line went from its last stop of Everett in the north to Forest Hills in the south. In 1977 the northbound alignment was changed. The Orange line no longer had Everett as its northbound terminus, but instead the route was re-directed north to Oak Grove station in Malden. In 1987 the southbound route was changed to its current alignment (with the 49 bus to replace the loss of rail). Today the Washington Street elevated section is all gone. Instead the train goes through different parts of the South End, Roxbury and Jamaica Plain on its way to its final destination, Forest Hills.

An interesting side note: residents along the Washington Street Corridor have been trying for years, since the tracks were removed, to secure replacement service promised by the T, in hopes of equal access to jobs and services. This replacement service is referred to as the Silver Line, which though not hard rail is becoming a reality and hopefully will help to revitalize the corridor.

The Green line has remained relatively unchanged. The B (Boston College), C (Cleveland Circle), and D (Riverside) lines are the same today as 40 years ago. Two significant changes occurred. The old Watertown (A) line was put out of service in 1969 (replaced with the 57 bus). The Arborway (E) line went all the way to Forest Hills in Jamaica Plain, down Centre to South Street until the 1990s when it no longer extended to Forest Hills and instead stopped at Heath Street, near the VA hospital. In its place is the 39 bus, which goes from Back Bay to Forest Hills; residents along the old route want to bring the trolleys back.

The U.S. Census

Census data provides the official numbers and percentages used by the federal government to make decisions, allocate resources to states and municipalities, and it is generally accepted and used by researchers and politicians. However, it is unlikely to provide an entirely accurate representation of the numbers of Asians residing in the U.S. or in Massachusetts. Many agree that the Census is likely to undercount the true number of Asians, and other

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COVER STORY

Lines of Migration, Continued from p 3.

non- or limited-English proficient immigrant groups. These groups are less likely to respond to a Census taker or questionnaire, and more likely to underreport if they do respond, perhaps because some are undocumented or because they fear or distrust the goals and/or legitimacy of the effort.

Prior to the 1970 U.S. Census, Asians did not have their own category; presumably they were included in the "Other" category along with Hispanics, making direct comparison with later Census data difficult. This would appear logical given their minimal numbers, but certainly no less frustrating to a researcher. We do know that in 1960 the state's API population was approximately 12,000, only 0.2% of its population. The overwhelming majority of the state's population was white, 97.6%, while 90% of the 2.4% non-white population was classified as Negro.

1970 Census

The available data breaks down the population by status as a native- or foreign-born individual, with native further broken down by native or mixed/foreign parentage. Asians are identified under the foreign-born category and mixed/foreign parentage category and labeled as Western Asian, Chinese, Japanese, or other Asian.

To determine the Asian population for this Census, the total number of Asians listed under mixed/foreign parentage and foreign-born were summed, excluding those identified as being from Western Asia (which is not clearly defined in the Census data). While it is technically part of Asia, social scientists, politicians, and even most lay people do not generally mean to include Western Asia when they refer to Asians or Asia. Consequently, it would be inconsistent to include this data, which would skew the results and imply that there are more "Asians" than is the reality. The lack of breakdown of native born with native parentage by ethnicity would also seem to reduce the number of Asians somewhat, though perhaps not significantly in 1970.

All this said, based on this interpretation of the 1970 Census data, Asians represented a meager 0.45% of the state's population (25,611 Asians) compared with whites at 96.41%, which does, however, represent a 100% increase over 1960 for Asians. The majority of them, 44.22% (11,324), were of Chinese descent. Of the Asians statewide, a large percentage lived in Boston, 33.6%. As a percent of the municipality's population, Boston's smaller neighbors--Brookline and Cambridge--had more Asians, with 2.13% of Brookline's population Asian (1,256 out of 58,886) and 2.09% of Cambridge's population Asian (2,101 out of 100,417). Newton's Asians accounted for 0.64% (586 out of 91,051) of its city total. Lowell, Malden and Quincy have APIs representing 0.48%, 0.32% and 0.24% of their total populations, respectively. In Boston, Asians accounted for 1.34% of the population (8,605 out of 641,056).

The Boston Redevelopment Authority (BRA), had data that differs slightly based on its tabulation. Within Boston's neighborhoods resided 8,443 Asians out of 641,071 in its total population, representing 1.32%; this discrepancy is explained in a footnote indicating that the planning districts' total may not reflect the City's total population. The T accessible municipalities of Boston, Brookline, Cambridge and Newton combined accounted for 48.99% (12,548) of the state's total API population, consistent with the notion that the presence of public transportation must have been a significant factor for half the state's Asians in deciding where to settle. Chinese accounted for 60.08% of the 4 municipality total population; additionally, 66.58% of the state's total Chinese population resided in these 4 municipalities.

The Boston Redevelopment Authority (BRA) published a report in 1985 entitled "Diversity and Change in Boston's Neighborhoods: A Comparison of Demographic, Social and Economic Characteristics of Population and Housing 1970-1980." It provides useful racial composition data by neighborhoods, enabling readers to get a sense of where and how many Asians are located within the City. According to the report, in absolute numbers and as a percentage of neighborhood population, the South End housed the most Asians, 2,775, representing 12.24% of the neighborhood's population and 32.87% of the City's total API population. After the South End, 7.43% of the population of Central Boston (which includes Chinatown) was Asian, representing 17.02% of the City's API population, followed by 2.15% of Fenway-Kenmore, representing 8.39% of the City's API total, and 2.03% of Allston-Brighton, representing 15.34% of the City's API total.

Their decision to reside in these neighborhoods is consistent with the accessibility to mass transit available in 1970. The South End was on the Orange Line, Allston-Brighton and Fenway-Kenmore are on the Green lines and Chinatown/Central Boston is accessible to all lines directly or with a transfer, and these communities are still affordable at this time. It should be noted that at the time Chinatown only had one stop on the Orange line, at Essex Street. The New England Medical Center (NEMC) stop came a decade later. As noted in the Mass Transit section, at this time, the South End was more T accessible, and along a different route--Washington Street, than it is today. This, in tandem with the opening of the NEMC station, may help to explain the relative decline, as a percentage of neighborhood and City's total API population (discussed in the 1990 Census section [Part II]), in the South End's Asian population in recent years.

The three neighborhoods with the largest Asian populations--the South End, Central Boston and Allston-Brighton--accounted for 65.23% (almost two-thirds) of the City's total API population; including Fenway-Kenmore's Asians, the 4 neighborhoods accounted for 73.61% of the city's total API population. The majority of Boston's API population is Chinese (65.06%), so it would be safe to estimate that the majority of APIs in these T accessible neighborhoods is Chinese.

Certainly other neighborhoods in the City of Boston as well as other municipalities are T accessible around this time. So why did Asians seem to congregate around these few municipalities and Boston neighborhoods or sub-neighborhood districts? The first broader point to note is that a majority of APIs statewide is along T routes. There are a number of reasons why they may have ended up in these communities and in the coming decades remain or continue to migrate towards other T-accessible or suburban locations. The factors can range from the quality of the schools and school systems (hence Brookline and Newton), job opportunities, affordability of rental or ownership housing, convenience to Chinatown, among other things.

An interesting footnote: the BRA defined Asians as Chinese, Japanese, Filipino, Hawaiian and Korean. However, there was a "Reported Other Race" category which included Asian Indians, Burmese and other Asian nationalities, yet the BRA (and/or the U.S. Census) did not count them as Asians at this time.

1980 Census

The 1980 U.S. Census provides more detailed and clearer data on Asians than the preceding Census. APIs are categorized as Chinese, Japanese, Filipino, Vietnamese, Korean, Asian Indian, Pacific Islander (Hawaiian, Guamanian, Samoan), and Other. By the 1980 Census count, the Asian population in Massachusetts doubled again--consistent with the changes in U.S. immigration policy--to 52,615, representing 0.92% of the state's total population. Chinese again represented a majority of the API population, accounting for 47.29% of that group, and continue to be predominantly located in the communities with T service; Asian Indians were the second largest API group, representing 17.00% of the state's total API population.

Boston remains the top settlement destination for Massachusetts Asians, housing 30.98% of all Asians statewide. In absolute numbers, Boston has the most of any municipality, with 16,298 (out of 562,994), representing 2.90% of Boston's total population. As in 1970, Brookline and Cambridge housed more Asians as a percent of their total population. Asians accounted for 5.00% of Brookline's population (2,756 out of 55,062), while 3.64% of Cambridge's population was Asian (3,474 out of 95,322). Newton's APIs accounted for 2.50% of the city's total population (2,094 out of 83,622). Malden and Quincy still did not contribute significantly as settlement destinations for APIs, accounting for 0.51% and 0.91% respectively, as Malden only gained T service in 1977 and Quincy a few years earlier in 1971. While still low, these percentages do represent increases over the 1970 Census data.

At this time 48.79% (25,678, a numerical if not percentage increase, double, from 1970) of all Asians statewide resided in the T-accessible municipalities of Boston, Brookline, Cambridge, Malden, Newton and Quincy. Chinese accounted for the majority in the 6 municipalities, representing 63.72% of their API totals. Of all Chinese statewide, the majority resided in these 6 municipalities, accounting for 65.74% of all Chinese.

In Boston, as the 1970 data revealed, the South End, Central Boston and Allston-Brighton neighbor-

hoods were the top three destinations of Asians in the City; the City's total API population doubled as well.

By 1980, Central Boston and Allston-Brighton had overtaken the South End both in absolute number and percentage of the City's API population. Asians accounted for 3,535 of Central Boston's population, representing 23.33% of the City's API total and 16.17% of the neighborhood's total population. Allston-Brighton housed 3,784 Asians, representing 24.98% of the City's total API population and 5.80% of the neighborhood's (likely reasons for the smaller neighborhood percentage is that Allston-Brighton is significantly larger than the other 2 neighborhoods and is host to a large college student population). In the South End, Asians accounted for 11.87% (3,220) of its total population, representing 21.25% of the city's total API population. Finally, Fenway-Kenmore was 3.85% Asian, accounting for 7.83% of all Asians citywide.

Within the top three neighborhoods of Central Boston, Allston-Brighton and the South End resided 69.56% of the City's total API population; including Fenway-Kenmore's Asians, that figure goes up to 77.40% of the City's API total. Mass transit options remain essentially the same within the City, making the continuing decision to settle in these neighborhoods quite consistent from a public transportation perspective.

In 1980, Lexington and Lincoln APIs already represented 2.73% of each municipality's total population, above the statewide percentage of Asians of 0.92%. These are known to be more affluent communities, with less public transportation access (presumably this serves to reinforce the exclusivity and wealth needed to reside in these communities), demonstrating the economic diversity and geographical dispersion of APIs. It would also seem likely that these Asians have lived in Massachusetts longer, are better educated and higher paying professional occupations than those APIs living in the urban core, which includes more recent immigrants with more limited English proficiency, income and/or education. Although Brookline and Newton are also perceived as relatively affluent communities, they are more racially and socioeconomically diverse, a by-product of T access. Randolph has not yet gained popularity as a settlement destination, with APIs representing 1.02% of its total population.

Sherry Dong wrote this for a graduate degree in public administration. She is a project manager in the Community Development and Housing division at the BRA.

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Bidders requesting Contract Documents to be mailed to them shall include a separate check for \$25 per set (not \$5 per set), payable to the Awarding Authority, to cover mail handling costs.

TRADITIONS

Asian American Heritage

By Fred Chin

It was exciting to meet America, but not strange. Frankly the United States seemed a lot like China to me. An Wang (Lessons: An Autobiography, 1986)

To be Asian in America

America was not strange to An Wang--namesake of the Wang Theater and the Wang Y.M.C.A in Chinatown. To America, though, Wang was strange. America's perception of Asians is changing. Predictably, it is changing to be more like Wang's. It is a good thing. For mutual understanding, a meeting of minds in a small world is bound to happen. Americans are seeing in China exciting developments that have been occurring in America. This broader trans-Pacific worldview gives America an advantage called "cultural competency," which Wang enjoyed. This small cultural edge of seeing similarities among people can provide a huge difference for a community, a nation, and, ultimately, the world.

Obviously, Wang's cultural edge against a Chinaman's luck turned him into a Chinese American success story. His success has made a great impact on the world. There were other, successful Chinamen like Wang. One other was Tsien Hsue-shen, a Ph.D. aeronautic engineer and a brilliant professor at Massachusetts Institute of Technology and California Technology Institute. In the 50s, he was the nascent rocket missile pioneer who dared dream of reaching the moon riding a jet moving at 10,000 miles per hour.

Later, he and his team, comprised of a Chinese mechanical engineer, mathematician, geologic chemist, and nuclear physicist built a start-up nuclear laboratory for China. Working together for nine years, in October 1964 they detonated their first atom bomb. Tsien's contribution to China's rise in nuclear power changed the earth's landscape. Old trans-Pacific ground rules were leveled for new ones. It hushed the public perception of a Chinaman's luck as an outcast's misfortune. How this happened is another legacy of an American lesson for Asians.

What a legacy, indeed! America, in August 1955, sent Tsien back to China. No espionage was involved, but it was the decade when moles were common. And China was not a threat to America, or anyone. But, it was the decade of a histrionic America that started the stereotype of a communist as someone with epicanthic eyelids. America insisted on remaining culture blind. Distinctions between Chinese and Vietnamese, Tibetans or Koreans could not be made.

Despite a faultless professional standing, Tsien, even with a Declaration of Intention filed to become a citizen and a spacious Los Angeles home in line with the American suburban dream, fell under suspicion of being a communist. No solid proof was ever produced, however. Those days, Tsien lived in a culture when Orientals--including the brilliant ones--were of no use to America. To be sure, many far-sighted colleagues in the science and academic world were upset with the US government's decision to deport Tsien. One of his bosses, who said "I'd rather see him shot than let him go," appealed to the Justice Department, but he was not successful. That fateful deportation, miscalculated solely on Tsien's racial profile, haunts America to this day.

Is it time to bring out the *Nam-po*? [A *Nam-po* is a Taoist priest that deals with the spiritual world, or the traditional Chinese ghost-buster.] Not really. For one, a Chinaman's luck today, like Wang's, has meaning of success or parity. More work for progress is still needed of course. And this work needs to include mutual, better understanding of trans-Pacific causes that brought us all to the present haunted stage. Otherwise, corrosive popular misperceptions and official miscalculations from the past are handed down like an unchangeable American cultural legacy.

Besides, to exorcise ghosts from the past, an expert *Nam-po* may say that good timing is essential. Otherwise, the solution could add to the problems. Ghosts, according to the *Nam-po*, are capricious. Good timing for the *Nam-po* means waiting to see if the ghosts are hungry or injured, happy and horny, or vengeful, jealous, and harmful. The right time may mean spending extra money. And here, the *Nam-po* tradition has a reputation of greed because they usually ask for offerings of costly banquets to pacify ghosts' hunger first. For in practice, the *Nam-po* eats the feast of the phantom banquet. As the medium, the *Nam-po* ingests the food to represent that if the stomach is satisfied, then the thoughts get clear and the mood improves. However, when they are fed and happy,

there is a chance that the ghosts may not want to go away. Then the *Nam-po* may need extra time, and more money, to read them ancient mantras. These texts are meant to give the ghosts guidance and to channel them to their proper happy hunting ground. Again, they may get friendly and want to stick around. That is when the gong and the drum, the spear and the cleaver, the lion's head and the fire-crackers are brought out. Bystanders are treated to quite a costly ritual.

There are less dramatic spectacles and simpler ways of dealing with an eerie past. One of them is to bring not only Americans, but also Asians, to that competent level of trans-Pacific cultural understanding. This gives everyone the necessary level ground, solid and rational, for more secure and truly happy communities. After all, in this professional age of personal competency, a skilled person needs to be competent in cultural thoughts and practices--American and Asian. America is working towards that goal. Celebrating an Asian American Heritage month is one small part of that big American goal.

Emerging Together

In the past, Asians coming ashore to America were treated like hostages caged in outdated and impoverished traditions brought from the old countries. This is no longer sustainable. Frozen in time and enslaved by minds from the Old World, the Asian and American communities were estranged, petty, and lived reactively. That is no longer beneficial. To dwell in cold dark shadows seemed natural. That was real time in a trans-Pacific history, despite shared lives lived in the full warmth under one bright sun.

"Emerging Together" is this year's Asian American heritage theme established by the Asian Pacific American Heritage Association. It is a fitting theme for a fast growing Asian community that is exquisitely visible, merging and emergent in America.

To emerge from the shadows cannot simply be the end result. An equitable place in the bright sun, and not simply a seat at the banquet table, must be a lasting twenty-first century bequest to the Asian American heritage. A desire, and a necessity, to live, to enjoy, and to be energized by the life giving solar rays have deep Asian roots. Our heritage, coming from the agrarian life, flourished from the cultural sustenance kept alive by the sun. This Asian heritage came ashore and has been nourished in America.

A large community of Filipino American farmers in sunny Salinas Valley of California provides America with the famous Salinas lettuce and other delectable Asian vegetables. Flower plantations nursed by Japanese Americans, or orange orchards of Chinese Americans flourishing in California, Florida, and Hawaii have long availed exotic fresh blossoms and juicy seedless oranges. Ethnic Hmong farmers from the highlands in Laos and Vietnam are sustaining the fading family farms and the dairy industry in Minnesota. These are the Asian lives not visible from supermarket aisles. Nor are they learned from lessons in school texts. Their daily toils in the bright sun, undeniably, are Asian lives deserving to be celebrated as an integral part of an American heritage.

In the legacy of an America for Asians, many less known Asians, besides Wang and Tsien, collated, integrated and expanded their cultural mindset to earn their success. More Asians and Americans have followed their footsteps. It is very much a tradition of America. Long ago, a New World calling for the wisdom to thoughtfully weigh both sides of a cultural world, including problems and solutions of the dead versus the living world, has been laid to build success for Asian Americans, and all of America.

This May, as we celebrate Asian and Pacific American Heritage month, a twenty-first century of greater vision is being built on the vitality of a trans-Pacific cultural competency. That competency is not as yet perfect. But it will be. As we look back in order to look forward to excellence in Asian American cultural competency, it is equally imperative for Asians in America to keep a firm sight on open-minded thought, a magnanimous spirit, and, above all, egalitarian values.

To be American and Asian

As Asians become Americans, Asians will inherit a cultural burden. It is one of changing from being the Asian invader to be the invaded American. This is an integral American tradition: to become the invader

and the invaded. This conflict will change as the young nation matures. Meanwhile, an Asian American heritage needs to be understood from this trans-Pacific American culture. Americans who understand the origin of the all-American principle of Manifest Destiny are sensitive to this cultural burden on territorial invasion. It was the cultural institutions from Manifest Destiny of the 1840s that gave birth to the United States.

It was through the implementation of Manifest Destiny that Asians and Pacific Islanders became Americans. This principle first started out as a belief of American self-determination. This divine right was taken to be an American destiny to expand, by force where needed, from the Atlantic across the continent to the Pacific over any land desired. The Eskimos became Americans after Alaska was purchased in 1897. By 1898, the nation of Hawaii was annexed.

With advancing years, the original meaning of Manifest Destiny as "right of the tree to the space of air, and the earth" for America was expanded into a missionary cultural movement. That meaning changed to become the right of the English-speaking people to "administer government among savages and senile peoples." By this time the pioneers moving westward had reached the Pacific coast, and America's destiny to expand across the land became America's destiny to expand across the ocean. The time of the world was moving out of the nineteenth century into the twentieth. It became obvious to America then that controlling the ocean was a part of America's destiny to greatness.

During that period, the building of a naval power got a slew of Pacific Islands to become a part of America. The Philippines came under American control. Through diplomacy or force during that period other well-known islands chain such as Samoa, Guam and Saipan of the Mariana, Marshall, Midway, and Christmas Islands became American properties. American naval stations were built on these islands. The labor from a large native Pacific Islanders workforce built the early naval stations. Working either on the naval bases, or in the engine rooms and mess hall of the navy and coast guard ships, Filipinos and Samoans were employees of a civilian class. Though dispensable, their tremendous labor maintained and built America's naval power. Later, in 1946, it was at the Bikini Atoll of the Marshall Islands that America first tested the nuclear bombs. That was the transitional point of Asian American history.

Managing the fallouts from a volatile Asian American history can create more solutions for the problems. Today, a prosperous, offshore manufacturing industry, employing a large local and imported Asian workforce, thrives on these Pacific islands. These islands, with a large immigrant population, are becoming the stepping-stones that will advance mainland America into a prosperous twenty-first century.

The cultural views across the trans-Pacific bridge are changing and growing with America. It is more significant than ever before for competent cultural values of a vital Asian Pacific American Heritage to be planted in order to achieve peace and prosperity in a trans-Pacific human destiny.

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CALENDAR

LOOK OUT

FOR THE JUNE 15 FEATURE ON
HEALTH

Children/Family Programs Begin at Chinatown YMCA. June-August: Summer Day Camp on Golden Mountain for children ages 5-12. The Wang YMCA is located in Chinatown at 8 Oak Street. For more info, call 617/426-2237.

Mondays, 4-5pm: The Asian American Civic Association is now providing **free information services about MassHealth**. Anyone who needs help in applying, or if you have questions about your qualifications and eligibility, please come to the AACA, located at 200 Tremont St., Boston, to see Peter Chin. No appointment necessary. For more info, call 617/426-949.

March-June: The Boston Center for the Arts and the Asian American Resource Workshop will co-host **CreAsian: A Pan-Asian Art Festival**. The Festival will feature work by more than 50 artists exploring a wide array of themes and issues including identity, history, and community and cultural traditions. All events are free and take place at the BCA, located at 551 Tremont St. (between Clarendon and Berkeley Streets). For more info and a schedule of events, call Michelle Baxter, director of programs at BCA, at 617/426-1492, or Ann Marie Booth, executive director of the AARW, at 617/426-1492.

May: The Tapei Economic and Cultural Office (TECO) in Boston will host the first annual **Taiwan Heritage Week** during the Asian American Heritage Month. TECO will sponsor events at various locations throughout the area all month with the last event ending on June 2. For more info and a schedule of events, call the Information Division at TECO at 617/737-2057/8

May: WGBH has been broadcasting its **Asian Pacific American Heritage Month Programming** on 'GBH Select 44. Here are the remaining dates: May 20 (10:30pm), 22 (12pm), 26 (5pm) *Tibet's Stolen Child*; May 20 (11:30pm), 25 (9pm), 26 (3:30 on Ch. 2), 26

(4pm) *First Person Plural*; May 25 (10pm), 26 (2am and 4:30am on Ch. 2), 27 (2:30pm and 9:30pm on Ch.2), 28 (12am) *Regret to Inform*; and May 27 (10pm) *We Served with Pride: The Chinese American Experience in World War II*.

May 19 (Sat.) 12 noon: Teenagers from across MA. will gather in Copley Square to march to the Hatch Shell to demonstrate support for gay and lesbian youth. The **Gay-Straight Youth Pride March** is an annual event organized by the Governor's Commission on Gay and Lesbian youth.

May 21 (Mon.) 6pm: The **Chinatown/South Cove Neighborhood Council** will hold its **monthly meeting** in the basement of the St. James Church, located at 125 Harrison Ave., Chinatown.

May 22 (Tues.) 6-8pm: The MA. Turnpike Authority will hold the last meeting before the publication of the Central Artery Corridor Master Plan at the Federal Reserve Bank Auditorium, located at 600 Atlantic Ave., Boston. All are welcome to come and comment on the Master Plan. A Request for Proposal for the Chinatown Park (Parcel 23D) will be released this summer.

May 26 (Sat.) 10am-2:30pm: The **Quincy Medical Center** will host a **"Healthy Bones Family Festival: A Day of Fun and Education for Asian Families"** at the Health Center. There will be Chinese singers and dancers, martial arts and cooking demonstrations, costumed characters, face painting, a raffle, and a family walk. The event, which will be conducted in Cantonese, aims to educate people of all ages about the importance of taking care of their bones. A free lunch will be provided; call Van Amanda Le (617/376-5490) to reserve a free lunch. Transportation will be available by shuttle buses that will run between the Health Center and the Quincy Center MBTA station. For more info, call Ellen Bluestein or Deborah Cook at Colette Phillips Communications at 781/449-6268.

June 9 (Sat.) 8am-12pm: Several Chinatown organizations and City agencies will be sponsoring a **Chinatown Clean-Up**. Meet at the corner of Harrison Ave. and Beach St. Everyone is welcome to come and help keep Chinatown clean.

NOTICES

Volunteer Opportunity. The Horizons Initiative is seeking volunteers to play with homeless children living in family shelters and battered women's shelters. A commitment of 2 hours per week for 6 months is required. Daytime and evening hours available. Applications are due one week prior to training. The next volunteer training will be held on June 11 and 12. Please call 617/287-1900 for more information and an application, or visit www.horizonsinitiative.org.

NAAAP National Convention: The National Association of Asian American Professionals will hold its national convention in New York August 24-26 at the Roosevelt Hotel in mid-town Manhattan. This year's theme will be *The New Domain: The Web of Asian American Professionals*. NAAAP is expecting at least 500 attendees for workshops, discussions and evening galas. For more details, go to www.naaapny.org.

Summer Jobs for Youth. Action for Boston Community Development wants Boston youth--ages 14 to 21--to sign up as soon as possible for its 2001 Summer works Youth Employment Program. To find out more information about this opportunity and how to sign up for a summer job, visit your local Area Planning Action Council (APAC) or Neighborhood Service Center (NSC), or call ABCD at 357-6000 x7575.

Grandparents Needed. ABCD's Foster grandparents Program needs more Foster Grandparent volunteers in Greater Boston and Southeastern Massachusetts. A Foster Grandparent is a kind, nurturing person, age 60 or older, who agrees to mentor children in a school or daycare center. Visits include playing games, reading stories, listening to music, helping with studies and exploring arts and crafts. Foster Grandparents receive ongoing support and training as well as a lot of perks, including free tickets to theatres and museums, sick/vacation time, weather days and a non-taxable stipend of up to \$200 a month. Non-English speakers are encouraged to apply. The program is especially interested in finding men and couples to apply and discover new meaning in later years. If you wish to be a Foster Grandparent, call 617/357-6000 X339 to apply.



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ARTS

"For the Next Step"

A Review of "Ancestors in the Americas"

By Priscilla Chan

As early as the start of the 17th century, Asians have made their presence known in the Americas. Yet, as late as a few weeks ago, we were reminded that we are still "foreigners" to many in this country. What is our history here, that we cling so strongly to these lands? Producer, Director & Writer Loni Ding poses a strong response to this question in her "documemoir," "Ancestors in the Americas." The two-part series (a third part will be broadcast in the fall) analyzes the triumphs, struggles, and hopes of Asians in America--Asians dreaming of becoming Americans. The first episode is titled "Coolies, Sailors and Settlers: Voyage to the New World," and the second is "Chinese in the Frontier West: An American Story."

Ding is an award-winning filmmaker, an advocate, and a professor. Currently, she teaches in the Asian American and Ethnic Studies Department at the University of California-Berkeley. Her passion and dedication in ensuring "the story is told properly" is reflected in her commitment to researching the truth--good or bad--which characterizes the long history of Asians on this continent. Using an innovative "documemoir" approach, she combines narration with first-person voices to tell the "real terms" of how many Asians confronted the overwhelming obstacles in this society.

"It is not a pretty story, so there better be a good reason to tell it," Ding strongly says. One of these reasons--and the one most endeared by Ding--is for young people, "for the next step."

In the first episode, Ding draws attention to some of the forgotten facts that have characterized East-West interaction. Today, many speak scornfully of the "overseas migration" which brought waves of Asian immigrants to America in the 20th century to "take" from America and rarely give back. Yet, who speaks of the "migration" which brought Westerners to Asian shores? After all, most can easily cite Christopher Columbus as the discoverer of America, but few can recall the true purpose of his journey. He was commissioned to find a shorter route to India, yet he was deterred by the large block of land already inhabited by people he called "Indians." This is the America we know--the product of the West seeking the East.

Ding continues to uncover the influence of Asians on the development of the Americas by recalling the pioneering expedition of Captains Merriweather Lewis and William Clark through the Louisiana Territory in the early 1800s. Few know the underlying charge for their exploits. President Thomas Jefferson impressed upon them the mission of locating the shortest path to the Pacific Coast--to "America's trade with China."

Most likely, Jefferson thought fondly of the rich trade he could develop with China as he sat over his dinner, served on precious china plates. Ding takes the viewer to a Massachusetts museum where items made by skilled Chinese craftsmen are displayed--including a set of china engraved with "J" for Thomas Jefferson.

Not only was China's porcelain in demand in the United States, but tea also became one of the most internationally sought after goods once trade with Asia began in the 1600s. Ding highlights the success of one Chinese merchant named Houqua who pioneered the tea trade between the East and West.

Houqua mentored a young John Murray Forbes, an overseas capitalist, who Houqua considered a "son." After Forbes' internship was over and he was to return to the United States, the Chinese patriarch handed him half a million Mexican silver dollars and told him to invest in the still-fledgling railroad industry. As Ding projects photos of "coolie" workers constructing the Transcontinental Railroad, a voice narrates the underlying inference from Houqua's investment: it was not only Chinese labor which built the main passageway between the East and the West coasts of the United

States, but it was Chinese cash, too.

It was also Chinese tea that was thrown overboard during the 1773 Boston Tea Party rebellion in protest of excess taxes that ignited the Revolutionary War. Similarly in Cuba, Chinese laborers collected the massive amounts of guano fertilizer on which many Cuban fortunes were made. These same Chinese aided in the Cuban independence movement.

The Chinese, while leaving their own homes, managed to help others create theirs. Yet, the Chinese hoped to create their new homes in this country--this "Gold Mountain" of opportunities. Ding concludes Episode 1 with an atmosphere of hope, but what would lie ahead in this "Gold Mountain"--California?

In Episode 2, Ding shows how almost immediately after the initial wave of immigrants migrated to California, a series of racist taxes was exacted on the already financially strained Chinese. The Chinese, being so "visibly different" from the "Americans" could not hide from tax collectors,

"Ancestors in the Americas"

May 26

6 p.m. (Episode 1) and 7 p.m. (Episode 2)
WGBH, Channel 2

unlike their European counterparts who passed as Whites. Still, many complained that the Chinese only "took" from this country, even when approximately 50% of the California state revenue was generated through these racist taxes.

Few complaints, however, were lodged against the introduction by the Chinese of innovative ways of growing citrus fruits (like the Bing cherry, named after Farmer Ah Bing in the Americas in the 1870s), or their assistance in building wineries. These facts ultimately lead University of California at Berkeley Professor L. Ling-chi Wang to state, "California's economic development in the 19th century could not have been accomplished without the Chinese."

The Chinese persevered in this hostile climate, and they eventually succeeded in expanding the definition of "American."

Constitutional rights would be extended to them, as well as to the many immigrant groups who would follow in their footsteps.

Ding sheds light on the case brought by Ho Ah Kow against a local town sheriff who cut off Ho's queue (ponytail) when Ho was imprisoned. The judge ruled in Ho's favor, citing a violation of the Equal Protection Clause of the Fourteenth Amendment, and ordered financial compensation for Ho--marking the country's first "\$10,000 haircut."

During these pioneering times, there were more than 170 U.S. Supreme court cases brought by Chinese plaintiffs, fighting for the rights they deserved.

Although many continue to perceive Asian Americans as weak, isolated, passive, "foreign," Ding eloquently shows that we are anything but those labels. There are few artifacts that remain from those times, yet more importantly, there are lasting effects of our Ancestors in the



Loni Ding

Americas. We were strong--breaking our backs to earn meager wages. We were active--combating discrimination in the courts. We were inclusive--redefining the definition of an "American." We were home.

Ding's artistry brings proper justice to the struggles of our ascendants. A haunting picture of a miner is a focal point throughout the commentary. In the photo, while the miner proudly wears his queue, his baldhead has grown a mat of cowlicks. And though he knows that he cannot vote in the election, he wears a campaign patch supporting Grover Cleveland's run for the presidency in 1888.

So often, Ding laments, Asians are purposely left out of pictures from this era, yet when she does come upon a picture, the mysteries are no more resolved. What would the miner say, if he could speak from the confines of the old photo? Perhaps he has spoken through his appearance, for he represents East meets West--cowlicks meets queue... an Asian transforming into an Asian American.

For information about Ding and the series, please visit <http://www.pbs.org/ancestorsintheamericas/>.

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LOCAL

Letter to the Editor

Dear Editor,

The Loews Hotel proposal is located on the corner of Stuart and Tremont Streets in the Midtown Cultural District. The proponents are pushing forward in the development approval process, and I feel it is important for readers to be reminded of this project proposal and its potential effects on Chinatown. The Campaign to Protect Chinatown [CPC] has submitted the following comments in response to the Draft Project Impact Review (DPIR) as part of the City's Article 80 process.

Since January 2000, CPC has attended several public and community meetings, consulted with residents in Chinatown and Bay Village, and reviewed documents relating to the proposed Loews Hotel. Having monitored and been involved in the development process, we still maintain that a four-star 25-story hotel, rising 274 feet and then an additional 29 feet of mechanicals, is an inappropriate design for the location and out of context with the surrounding community.

We have worked in good faith as public participants in the Article 80 process of the Loews development. However, the design changes to the project have been minimal. Reducing a project from 28 stories to 25 stories is almost insignificant if the New England Medical Center (one of the highest buildings in Chinatown) is approximately at the 13th floor of the hotel. While we recognize that the developer has offered benefits to the Chinatown community, the benefits combined do not compensate for the cost that the community will have to endure living next to a skyscraping hotel.

In addition to the height and mass of the project, the environmental implications of the Loews Hotel are of great concern. The Loews proposal is part of a development trend that we are seeing in Chinatown as several large-scale developments are being proposed in and around the community.

Currently, Chinatown is host to five towering developments that will be more than 25 stories when completed (Millennium Place, Liberty Place, Kensington, One Lincoln Place, and Loews Hotel). How could the cumulative impacts of these five projects not affect the quality of life and cost of living of current Chinatown residents? How does a luxury hotel help preserve the working-class character of Chinatown?

Each developer has argued that his/her development will bring benefits to the community. However, what about the environmental health effects from the increase in traffic and construction? When I posed the question to a representative of Loews at the April Chinatown Neighborhood Council meeting, the representative pointed to the Boston Redevelopment Authority as the authority on such matters.

In the case of traffic, we find the results on pages 3-40 and 3-48 of the DPIR to be very telling of the cumulative impacts of large-scale developments. According to the tables on these pages, which take into account already approved developments (excluding Liberty Place and Kensington), the combined impact of development in the area is deteriorating conditions at traffic intersections in Chinatown.

Traffic is already a problem in Chinatown according to the City's Chinatown Transportation Study. And the Loews development is contributing to the further deterioration of already intolerable traffic conditions. According to statistics in the DPIR, 40% of departures and 30% of arrival routes through Chinatown occur through intersections at which the CPC has demonstrated high levels of injury. This was printed in an article submitted to Journal of Urban Health, titled "The Effect of Traffic on Injuries in Boston Chinatown: Lessons from Three Years of Data." The intersections include Washington and Marginal, Washington and Herald, and Herald and Harrison.

In addition, the data on traffic volume limits

its analysis to Friday 5 p.m. peak hours and disregards comparable traffic levels from 7 a.m.-6 p.m. Furthermore, the proponent argues that most of their traffic will be generated outside of peak hours but it is important to note that there is appreciable late night traffic after midnight. We understand that the City asked the proponents to focus traffic data during peak hours, however, we request a more comprehensive study that extends beyond peak hours.

Based on our concerns around height, mass, and the environmental impacts of the Loews proposal, we maintain that the project will have far more adverse effects than positive contributions to the Chinatown community. For this reason, we oppose the project in its current form.

Martha Tai
Director, Campaign to Protect Chinatown

Director
Boston Nature Center

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Boston residents strongly encouraged to apply with Cover letter and resume to **Gaye Hazard, OSA Partners, Inc. 955 Massachusetts Ave., #313 Cambridge, MA 02139; Telephone (617) 547-1446.**

ATTENTION:

JOB TRAINING PROVIDERS

Notice is given that Boston Connects, Inc. will issue a REQUEST FOR QUALIFICATIONS (RFQ) FOR Job Training providers in the Empowerment Zone.

Providers who meet the minimum performance standards detailed in the RFQ may be approved for job training vouchers to be issued to Empowerment Zone residents for Skills Training n Growth Industries.

The RFQ is available on May 11, 2001 and must be returned by 5:00 p.m. on May 31, 2001. For more information, please call 617-918-5225, or pick up a copy at the Boston Connects, Inc. office at 20 Hampden Street in Roxbury.



City of Boston
Office of Civil Rights

The Office of Civil Rights (OCR) administers three key agencies to ensure protection of civil rights within the City of Boston. These are the Boston Fair Housing Commission (BFHC), the Commission for Persons with Disabilities (CPWD) and the Human Rights Commission (HRC). OCR is currently seeking qualified professionals to fill the following positions.

Regional Mobility Coordinator

Oversees regional housing mobility program operations. Coordinates the delivery of housing counseling, support services for families with housing vouchers and outreach to property owners/managers. Establishes collaborations with public and private housing and community development agencies. Supervises staff. Requires 4 years of supervisory experience in affordable housing or community development. Demonstrated ability to work effectively with private, non-profit and government agencies and with persons of diverse economic and cultural backgrounds. Excellent management, organizational and communication skills. Knowledge of Section 8 Program preferred. Submit writing sample with application. Salary: \$50,000- \$55,000.

Housing Counselors

Provide housing search assistance, including transportation and escort services to families with Section 8 Program housing vouchers. Evaluate family needs and prepare service delivery plans, educate clients about housing rights and responsibilities. Manage client caseloads from intake through the post occupancy period. Requires one year of experience as a housing search counselor or two years of experience in government assisted housing programs. Ability to work some evening and weekend hours. Must have car and a valid MA driver's license. Salary \$28,000 - \$32,000.

MetroList Program Assistant

Provide administrative support for the MetroList Program. Essential job functions include maintaining a database of rental listings for the Metro-Boston area and providing clients with housing information. Daily data entry into the housing listing database; maintain related files; compile up to date housing listing information utilizing the Internet, other media and government agencies; provide assistance with the ongoing production and distribution of reports. The ideal candidate will have at least two years of administrative/clerical experience; skilled at working with a PC, MS Word and MS Access (required) and customer service in the property management, community development or housing services industry preferred. Salary: \$24,000 - \$28,000.

Disability Program Specialist

Responsibilities include processing and tracking of the Residential Handicap Parking Program applications; including the maintenance of the database; responding to constituents regarding their need for disability services; maintaining disability information resources; providing technical assistance to other departments and overseeing record keeping, filing and telephone coverage. Applicants are required to have at least two years of full time or equivalent part time administrative, managerial or professional experience in community based disability services. Must have database administration skills, data entry and Internet experience. Strong written and verbal communication skills are required. Salary: \$28,000 - 32,000.

Boston residency required at the time of hire. Applications must be postmarked no later than 5/18/01. Send resume & cover letter (specifying position) to: Director of Recruitment, Office of Human Resources, Boston City Hall, Suite 612, Boston, MA 02201. Fax: (617) 635-2950

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亞裔演員談演員角色

四月十日，演員B. D. Wong在Million學府所舉行的研討會與一群學生進行非正式訪問。Wong是以香港發言人的身份參加這一個研討會。Million學府的畢業生和他們的父母香港所成立的講座會已經進行了三年(起始于1998年)，而這個團體亦在過去的三年內請了三位代表到學府現講。這團體的意思是幫助學府的學生和工作人員對華人有更多的認識。

Wong是生于三藩市，現在居于紐約。現在我們可以在美國有線電視HBO上看到Wong所飾演的Father Ray Mukada。他為人所熟識的現出是百老匯劇碼Butterfly。他所現出的電影更包括有《朱羅紀公園幕》迪卡尼卡通《花木蘭》，還有其他很多的電影。在他接受問題前，他先與學生討



B.D. Wong

論他自己的經歷。以前當他剛入行當演員的時候，美國的電影圈只有小腳色給華人去演。這情形令到Wong感到真的很自卑和氣餒。當他開始為人熟識時，他覺得有些話是必要說的。現在的Wong已視演講人為他的第一職業。

問：你的父母對你的演藝事業有何看法？

答：他們只會看到不好的一面。其實他們想我當一個醫生，但我想做一個演員。我一定曾做一此我不會後悔的事。他們終於也接受了。最重要的是如何跟他們溝通。我知道當時是沒有一個開心的華人演員。人們像是覺得演員和音樂家都不是真正的職業。

問：演藝對美洲華人有否像開拓新路的感觉？

答：有時候我覺得是很奇妙的。我要在兩個節目之間兩邊走。我連做夢也未曾想過這樣的。而且兩個角色也不是

開角。我不想定型自己在演華裔美人的角色上。有時候你會發現自己因為一些無聊的理由而遭人棄置。但我是一個樂觀的人，無論怎樣這也是一次奇妙的旅程。你們可以打開電視給予任何批評。對于停滯不前的事業，我們大部份也是不滿意的。當我還是年輕的時候，那時根本沒有像《花木蘭》般只用華人配音的電影。

問：你長大的時候，你有沒有偶像？

答：我的偶像是George Takei。Takei在《星際大戰》連續劇內飾演Sulu。J

問：你是怎麼進入演員這一行工作？

答：我還是四年級時，我參加了合唱團。小提琴也奏六年。經過五年之後，老師們說我是喜歡的，但我覺得自己好像一個沒有生命的機械人。在九年級時，我的朋友對我說我應該參加戲劇組。我當時立刻便覺得那是我所愛的了。我即刻便專心于演戲。

問：作為一個演員，你需要克服什麼困難？

答：身為一個美國華人是包有包袱的。演藝是同時充滿著挫敗和希望的。這本來已經是有安全感的工作，再加上我是一個華人，這更加令我覺得困難。我對於自己是一個華人很抗拒，因為這對我是一個阻外。我終於克服了自己的陰影，而再繼續工作。

問：你怎樣克服了自卑感？

答：我演了很多無聊和被歧視的角色，我覺得真的很厭倦。有一位演戲老師對我說，只要我當自己是一個劇本的傳達者，好的表現就會看到。果然，充Butterfly的劇本寄到來給我。那是一個在紐約的百老匯劇，一個充滿創意的劇，而且角色亦有發揮。劇本是關於各種歧視。這劇幫助到我克服了我的自卑感。

問：那美洲華人的包袱對你有好處嗎？

答：它是一股推動力。所有不好的也是好事的外衣，緊要的是自己怎麼面對。以包袱成為一個爭取的理由。如果沒有這包袱，生命會變的再無意義。

問：你覺得華人女性在角色上的描寫有什麼看法？

答：這問題是不會被沖動的。女演員剛剛和男演員有雙反的問題。女角是没有思想的花瓶，男角則是聰明的。

問：有時候你會覺得為了生存而選擇了一些難角嗎？

答：我不會勉強自己的。但是有些時候，我覺以為可以帶一些人性上，角色裡面，那真的是很大真的想法。現在我會選擇一些角色，不想去演令人厭惡的角色。我很自豪自己已沒有演這些角色了。

問：對不足韓國人已去飾演的韓國人的處境喜劇類American Girl(Maggie, aei Cho飾演)有何看法？

答：我反而覺得那不是很大問題。如果他們只用韓國人去演正部劇，那麼便令到其他演員沒機會演出，但正部劇不太好笑，沒有盡量發揮Maggie Choi的才華。

問：美洲華人是否有責任去討抗歧視？

答：那是自己應負的責任，我們的責任便是對任何事也不要太自滿。我們其實是失敗主義者。一定要找到出發點。

問：你於任何一個演員團體嗎？

答：我感覺比較孤立。我選擇居住在紐約。我選擇兩場表演，而且我為這兩場表演感到滿足。我的確覺得討論是很值得的。在我的事業方面沒有討論的房間。亞裔美國人在工作室中沒有居於重要角色。對每一個新來的亞裔演員而言，總有另一個人在工作室。希望我們將看到這方面的變化。然而許多在這些崗位的人還沒作好這方面的準備。

舢舨

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王國偉，二胡◆姚安，古箏◆閔小芬，琵琶◆高任揚，笛子

波士頓首度將來自凡爾賽Hall of Mirrors的宮廷音樂與北京禁城音樂結合於舞臺。這是在東鳴聲未將的共前所。波士頓首度將來自凡爾賽Hall of Mirrors的宮廷音樂與北京禁城音樂結合於舞臺。這是在東鳴聲未將的共前所。



長風中樂團的樂學音樂與古奏風為中國中央音樂學院的他們合作過風靡新加坡、台灣、香港、歐洲、加拿大及美國。演出者、北獲獎他合樂會，並且風靡新加坡、台灣、香港、歐洲、加拿大及美國。

我們竭誠歡迎他們來波士頓，並期待您全家光臨這場音樂盛會。

演出時間及地點：六月十四日星期四下午5:30於紐英崙音樂學院的Jordan Hall (在Huntington Ave. and Gainsboro St. 路口，近YMCA。搭綠線地鐵在Symphony下車，附近亦有停車場)

票價：成人—15元；兒童六至十八歲免費，但需持票入場。

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通往醫療保健的語言通道將在麻州呈現

去年，非英語人口的權利往前邁了兩大步：聯邦政策引導及一個新的洲訂法律說明個人在健康保健要求一個同步翻譯的權利。在兩千年的八月，美國衛生及人力服務部門核發附屬於一九六四年的人權法令第五條的一項指導：所有從美國衛生及人力服務部門取得款項的機構包括醫院，都得提供翻譯設施給英語能力有限的人。

兩千年四月，麻州州長什碌奇簽署了一項兩千年法案第六十六章法律，“急診室翻譯法規”：急性的健康醫療服務必須要有名專業的翻譯。這項法律將在兩千零一年七月一日正式實施。這兩項法律新要求對給予英語有限的人的醫療保健往前邁向一步。

醫院如何被要求提供語言管道？

兩項法律都規定醫院必須在服務非英語病人時提供一位專業的翻譯人員。翻譯法令尤其規定看護的急診室、所有醫院及醫院相關單位必須有翻譯人員。醫院經理人員必須使用合理的審核制度，如視病人的需求以設定翻譯人員的數量及翻譯語言的類別。

根據翻譯法，處理醫務和免費醫療服務計劃的州政府相關單位必須撥出有關的運作費用以加強翻譯服務措施根據

翻譯法病人因語言障礙，且沒有被提供合法的翻譯設施而得不到醫院合適的醫療，遭到損害。一個非英語人士或檢察官辦公室有權為此提出訴訟。我們必需共同努力，讓所有非英語人士不會因語言的障礙而失去應有的醫療照顧。他們要知道他們有權在醫院急診室要求完善的翻譯服務。

我們可以作什麼？

分享資訊一告訴你的家人、親朋好友、公司的同事及顧客有關這項新法令的訊息。

推廣服務一告訴你自己或診療室等候的病人這項新法令。告訴醫療服務人員你有權要求一位完善的翻譯人員的服務。

報告一你若因語言上的障礙卻沒有被提供必要的翻譯服務請向全民保健反映其電話為617-350-7279或向地方人權辦公室反映其電話為617-565-1357

聯繫你所支持的國會議員確保有足夠的經費以支持翻譯法——用你的母語寫一封信或打電話告知你所支持的國會議員，需要足夠的經費以提供完善的醫療翻譯設施。

成為一位完善的翻譯人員——我們鼓勵有雙語及雙文化背景的人接受相關的醫療翻譯訓練成為一位完善的醫療翻譯人員。有關醫療翻譯訓練資訊請洽麻州醫療翻譯協會的John Nickrose電話為617-636-5479

若你對此項翻譯法有相關的疑問請向地方社區中心尋問全民健保服務專線617-350-7279或800-272-4232你也可以向麻州移民和難民提昇聯盟(Massachusetts Immigrant and Refugee Advocacy Coalition, MIRA)電話為617-350-5480

紐英崙中華總會促中華公所公開金錢流向

「紐英崙中華總會」於本月十日晚間六時，假華埠龍鳳大酒樓召開一特別會議。會中討論中華公所相關事宜。

紐英崙中華總會主席陳毓禮，報告僑界二十個僑團與中華公所訴訟案件的目前狀況、宣示的證言，以及與州檢察官會面之事。接著紐英崙中華總會財政余麗英做出精要的財務收支報告。

中華總會表示他們將於近期內召開記者會，發表聯合聲明以及討論有關中華公所財政狀況之事——中華公所經營的一百六十萬元房屋基金，以及十萬元獎學金等的下落。

中華總會表示他們將在記者會中列出許多證據，以追問中華公所金錢流向。

風水天地

顴骨上有惡痣 慎防高處跌下

在上星期有一位相識多年的朋友黃先生，帶同他的女同事到來探訪，大家都在餐館工作，黃先生還送來熱咖啡，面對面坐下一齊飲咖啡，互相招呼問好。

黃先生對筆者話：招居士！贈兩句給我的女同事來聽！筆者話，贈兩句有關相學的吉凶無傷大雅，祇係朋友間閒談相學，不是講人是非，交個朋友，朋友不怕多，但敵人就不要多。黃先生的哪位女同事就大聲話：贈乜鬼呀！根本我總不相信有睇相這回事，我祇係相信命運。

每個人都有自己的命運，命運是要分先天及後天的，先天的命運在母體腹內早已形成，落地喊三聲，好醜命生成，先天的命不好，用後天的命來加以補助，勤力，學習，讀書，奮鬥，總會成功的一日，條條大道通羅馬。如果不介意，我可以贈你一兩句。

黃先生話：贈啦！不介意！不介意！

小姐！剛才我小心觀看你的面相，左右兩邊的顴部，左邊的顴在面相學上叫做西嶽華山，右邊的顴叫做東嶽泰山，你右右兩邊的顴生得很高，肉少，又有惡痣在顴部，你要小心從高處跌下，會有再婚的可能，你兩顴的肉不多，眼尾部位有兩條魚尾紋一上一下分歧，而且中途斷裂有離婚之可能。

唉！啦！你又講得很準，有一次，我準備外出，穿了高跟鞋，從樓梯處跌了一跤，很幸運梯級不高，用手扶住樓梯的扶木，我已經離了婚，尚未有兒女。

小姐！相學是有根據的，千多年來都未有淘汰，是我們中國的術數相學高深的學問，人人可以學，但一定要有經驗的師傅指導。

黃先生及他的女同事說聲多謝就走了。

鴻霖公園

HONG LING GARDEN

由中國風水師規畫認可

福地留給有緣人

98年的夏天，風和日麗，由主管人帶筆者到Gethsemane Cemetery墳場勘察陰宅風水。筆者在墳場之西北方乾宮觀察，見前方有一條又遠又長之順弓馬路環抱，以天心正運推算，現時是下元七運，在這七運期間一直旺至2003年到2004年開始，是值八運，亦能旺到2016年。如果你將先人葬在此區域之旺地，將來的子孫越遠越發，往來馴勝，到處去巡視自己所經營的生意。筆者建議在該區域的白虎方建一個聚寶爐，用來燒金銀衣紙給先人。這樣合乎我們中國人之傳統風俗，以表孝道。

招証恩居士
戊寅年夏

請來參觀



從牛頓市(Newton Center)向南走，穿過九號公路，接上Parker街再走0.5哩，接上Dedham街，左轉再直走1.6哩，八口處在右手邊。

從波城來請走九號公路往有魯克蘭，從布魯克蘭(Brookline)走一號公路往南接VFW，看到Baker街右轉再直走約1,200尺，入口處在左邊。(如看到Home Depot就過了)

從128/95北邊來請接上九號公路繼續往東走約兩哩，會看到Parker街，上坡右轉，在Parker街上走0.6哩接上Dedham街左轉直走兩哩(在右手邊)。從128/95南邊來，走109東，往東走兩哩後，接一號公路上VFW Parkway左轉第二個紅綠燈Baker街左轉，再直走1,200尺(在左邊)。

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(617) 325-0186

慶祝

骨質疏鬆警覺月

麻省公共衛生局主辦

健康骨骼 家庭同樂日

晴或雨天均進行

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幫助消費者了解保險的十項秘訣

周育如 譯

購買保險的念頭曾讓你覺得困惑、無聊或畏懼與保險經紀人商談，而尖叫咆哮嗎？你曾因為無從下手或不知該相信誰而暫緩購買保險嗎？在現今保險產品種類繁多、購買保險實在令人吃不消。此外，根據近期NNO研究公司為IhateFinancialPlanning.com（此一剛成立的免費網站，即針對那些對於財務計劃感到憂慮痛恨的民眾，提供專業的理財服務）所進行的一項調查顯示，保險是人們最不願意花錢享受的一件事。

IhateFinancialPlanning.com在此提供了十項有關購買保險的秘訣，供大家參考：

一、慎選保險經紀人

選擇保險經紀人就如同僱傭員工一般：首先，請親朋好友及同事介紹認識一些保險經紀人，然後查看這些保險經紀人的學經歷及其營業資格證明。若打算與其中某一位保險經紀人投保，則應向州政府商務部執照課洽詢，是否曾對此保險經紀人提出任何糾舉行動；並查閱有關賠償的方法，以及此保險經紀人代理了哪些財務公司提供理財保險服務。同時，並確定這位保險經紀人已從事保險業多年，而且仍花時間與精力繼續在本業中進修。

二、從大處著眼

對較重要的事件投保一亦即對那些可能導致重大財務困難的狀況購買保險。健康、殘障、汽車、房舍或租賃、及人壽保險是絕對必要來應付一個人一生中面臨大多數的問題。而其他保險，例如長期看護保險，對五十多歲的人而言，可能很重要；但對二十來歲的人來說，則可能是一筆沒有必要的支出。

三、購買保險公司能給付範圍較廣的保險

在某些情況下，購買保險公司涵蓋範圍最廣的保險是最佳的做法。舉例而言，不管死亡發生的情況如何，購買涵蓋範圍較廣的人壽保險，是較划算的。

而有些保險例如飛航保險、癌症保險，其涵蓋範圍則太局限於單一狀況；因此，將這一項保險費用直接投資於其他財務目標，可能還比較值得。

四、貨尋三家

保險的成本依每家保險公司而異；因此，做好你的功課：在大部分保險涵蓋範圍選擇中，找出最低的保費。而實際網路對選購保險而言，則是一項強有力的工具。但是在上網選購之前，查看目前你可能已擁有的保險福利為何一許多公司提供給員工某些保險項目（健康、人壽、殘障、牙齒等等），將其含於員工福利當中，而且讓員工有增加保險涵蓋範圍的選擇。

五、評估保險公司

永遠選擇可靠的保險公司一這公司須擁有穩健的財務狀況以滿足其顧客之需求。想知道這保險公司的發展情形，可向保險評鑑組織查詢：A.M. Best, Duff&Phelps, Standard&Poor's, 及Moody's皆屬於這類第三公平機構，其主要評審保險公司的營運情況，包括財力、穩定性，及客服品質。因此，在購買保險之前，務必向這些保險評鑑組織要求查閱其近期對該保險公司所做的評論結果。

六、千萬不可不買健康保險

數以萬計的美國人並沒有購買健康保險；其中很多是因為無法負擔此費用。但是每個人皆應購買健康保險，尤其是在其能力範圍許可的情形下，或是經由僱主接洽保險公司，與員工共同分攤給付合理的團保費率。若你是自行開設公司或你的僱主沒有提供保險福利，則不論你的年紀大小或是你的工作性質為何，一定要自行購買健康保險。

七、不間斷地評估自身需求

選擇合適的保險涵蓋範圍，要先評估自身的狀況，再決定你的保險需求為何。大多數的人其保險涵蓋範圍完全不足，同時並不了解保險需求是會隨著他們進入人生新階段而跟著改變；生命中重大事件：例如結婚或離婚，生育小孩

，搬遷，或殘疾，皆可能大幅改變一個人其保險涵蓋範圍的需求。

八、準時付款

一定要準時支付你的保費；若因保費未付或遲交而被保險公司取消保險合約，則可能很難再得到另一家保險公司的服務。舉例來說，若你不準時支付你的汽車保費，保險公司可能因此而取消保險合約，而且又可能將你列入高風險名單。若你被認為是高風險的類型，則你的汽車保費可能會變得非常昂貴。許多州法規定，沒有投保汽車險而駕駛上路，是一重大違法行為。

九、慎重考慮人壽保險

當你購買人壽保險時，最重要的考慮因素則是你所撫養人口的數目。而被撫養人的定義則是：在一戶口內，其部份或完全依賴家計收入者的支持。若你必須撫養人口，則你應購買人壽保險。當考慮人壽保險時，首先探討：透過你的僱主你能得到什麼保險福利，以及人壽保險所涵蓋的範圍是否足以支付喪葬費用及其他未結清之帳單。其次，思考你想要給予你所撫養的人哪種生活層次，或是萬一你去世後，你希望他們如何生活。例如，你想要讓你的子女上大學嗎？若失去了你的收入來源，這個夢想會因此而幻滅嗎？

十、了解哪些保險是沒有必要投保的

有一些保險類型是不需要的：服務合約或附加保證(extended warranties)常常是重複了在標準產品保證(standard product warranty)已涵蓋的範圍。而為小船或旅行房車(RVs)等小項目另外投保所簽訂的合約內容，可能在你現有的屋主保險契約中已涵蓋了。人壽保險對孩童而言，一般是沒有必要投保的，因為他們沒有負債亦不須撫養人口。此外，在購買經由你往來的銀行或信用卡公司所提供之「信用卡保護」前，要知道你是否已有足夠的保險或資產來償還目前的負債。

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哈佛年會〈中國入世的機遇與挑戰〉

二十一世紀中國即將加入世界貿易組織(WTO)，是中國的大事，亦是全球注目的焦點。哈佛中國評論第四次年會在本月六日舉行，主辦單位為哈佛中國年會，今年協辦的組織包括大陸清華大學公共管理學院、中國國際交流中心、哈佛大學甘迺迪政府學院協辦。所探討的主題便是〈中國入世的機遇與挑戰〉。現場主要講員包括中國政府高官、世界商業名人及中外著名法商學者。本會吸引新英格蘭區關心中國事務的專業人士及留學生近五百人。

中國財政部副部長金立群，在開場白的主題演講中表示，中國政府在近十年中一直在為入世做準備。世界上的其他國家都在待日以待一中國如何因應世貿組織的全球化做改革？然而中國政府面對大陸廣大的入口及民族工業，改革實在不是一件容易的事。這個改革必須是循序漸進的，政府目前將改革重點放在教育、醫療及公共事務上。都以獲得十足的進步，對中國加入世貿他充滿信心。

大陸清華大學公共管理學院副院長傅軍博士，就中國的投資和制度環境提供自己的見解。發展中國家在加入經濟全球化不能單靠廉價的勞工，而是越來越仰望制度的透明化。中國的制度改革雖然較先進國家的標準仍有一段距離，但回顧過去二十年的努力已有巨大的進步。

全體討論會結束後，大會就六個專業主題進行討論分別是：電信業、汽車業、國有企業、資訊科技、產業金融業。中國的制度法電令及全球化的遊戲規則。

電信業方面，中國信息部電信管理局局長聞庫用，大量的數據及圖表展示中國電信業近年快速的進步及傲人的成就。然而摩托羅拉(Motorola)政府關係辦公室主任 Michael Kennedy 表示電信業在中國仍是不明朗的灰色地帶。中國對外界的投資有種既期待又抗拒的矛盾心理，限制多多。Michael 希望中國國務部和信息產業部能早日制定外國資金進入中國電信業市場的正式法律。

在法制方面，與會者皆認為中國若要引進西方資本就必須在觀念及制度上做重大改革，減少各級政府的干預，規範政府官員的行為強化法治，讓制度更加透明化。

國有企業方面，與會者都顧慮到國有企業的生存問題。國有企業將與外國企業競爭。這是個嚴重的挑戰，原以勞工密集性的國有企業，若不敵以技術資本密集的外國企業。將造成大量失業人口及貧富差距懸殊的現象。而為社會帶來潛在危機。這些都是中國政府所要面臨的嚴重考驗。

國家發展計劃委員會高技術發展司司長馬德秀，在「信息科技」中介紹了中國的信息科技發展策略，目前信息科技開放程度已經很高。覺得入世後所受的波動應該不會太大。

中國美國商會主席 Tim Stratford 表示：中國加入全球市場亦會帶給美國極大的利益。因為美國在太多方面具有強大的資本。全球化後更可光明正大地利用中國強大的勞動力及消費市場。

以上諸多議題引起在場數百位聽眾的熱烈回響，回顧美國前總統柯林頓離職發表的話文章〈中國的機遇與美國的機遇〉中說：中國在今後如何演變？是抗拒全球化以拒絕群眾對更多自由的訴求？還是駕馭之，滿足人民對自由的訴求，容許人們創造自己的未來。國際話的發展應建立在自由企業的競爭，而非政府官員的干涉。經濟全球化不再建立於狹隘民族主義，而是相互融合漸成一體，近而加速中國的經濟發展。

哈佛年會最初是在一九九八年由張黎剛教授發起，出版《哈佛中國評論》，並舉辦年會，今年已進入第四屆。歷屆都是經過八個月的籌劃，邀請到中外權威人士，如中國駐美大使李肇星、前中國建設銀行行長周小川(現為中國證監會主席)，香港貿易促進委員會主席 Victor Fung、美國東南太平洋事務副國務卿 Susan Shirk、前韓國外長 Han Sung-joo、美中商會會長 Robert Kapp 哈佛大學法學院東亞法律研究所所長 Prof. William Alford 等人在演講的質量及所得回響都是一流的。相關資訊可到網上：
<http://www.harvardchina.org>

移民抽籤結果揭曉

美國每年有五萬個抽籤移民名額，給移民美國不足額的國家。台灣在去年第一次被獲准參加。而澳門因在九九九年回歸中國後，不再歸於葡萄牙名額，而從去年開始取消參加資格。今年五月十日下一會計年度(二零零二)的移民大抽籤幸運人士已經選出，約一千萬申請人中已有九萬人獲得通知。台灣為第一次參加，共有二二六一人中選，香港一一八人，印尼五三七人，蒙古六十九人。

美國國務院近日院委託的肯塔基領務中心已通知中獎人可以申辦美國居留權了。這些人是在去年十月二日至十一月一日間申請參加抽籤的。而二千零三會計年度抽籤將於今年十月一日至十一月一日舉行。

申請人的資格為美國所列出的一些移民不足額的國家的公民，年滿十八歲並完成高中畢業文憑都能參加。且一個家庭不限名額，家庭成員較多的家庭有較大的中獎率。另外，個人雖然出生國籍不在所列的移民不足額的國家裏。但若他的配偶是屬於這些移民不足額的國家，他也有資格參加移民大抽籤。例如一位原籍為中國大陸的女性若她的配偶來自香港、臺灣或新加坡等地中的任何一地，她也可以沾他們的光加入移民大抽籤的行列。

這給想要實現美國夢的人多一個機會，雖然機會不大，但申請人只要在每年的十月一日至卅一日在信紙上填妥個人基本資料寄到美國抽籤移民的管理單位，就有機會成為中獎幸運人士，不需要花錢請律師協辦，也不需等候排期，若符合資格的讀者不妨多加利用。

本報徵 送報員

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社區簡訊

為響應「骨質疏鬆警覺月」，由麻省公共衛生局主辦，昆士醫療中心亞裔事務部協辦，於五月二十六日星期六上午十點至下午兩點三十分，於昆士醫療中心舉行「健康骨骼家庭同樂日」。有專業醫師為你作健康教育諮詢。另有特別嘉賓演說、太極、健身運動示範。詳情請洽昆士醫療中心亞裔事務部617-376-5490。

為響應亞裔傳統月，台灣傳統周系列活動，波士頓華僑文教中心將於五月十九日下午兩點假僑教中心(65HarrisonAve. 6th Floor, BostonMA02111)舉辦「台灣學生迎春音樂會」。

為了維護華埠的清潔，華埠美化委員會、華埠南灣社區會議、華埠安全小組、華埠商會中華總會、市長鄰居服務處、波士頓公務局聯合主辦「清潔華埠活動」。活動時間為六月九日星期六早上八點至中午十二點，清潔的街道包括泰勒街、乞臣街、夏理臣街、益石士街、華埠牌樓公園等地。相關詳情請洽JadineSooHoo617-635-3891, PaulLee617-733-6663, FrankChin617-426-7449。

祝賀「王世旺推廣舞蹈藝術五十週年」，大波士頓地區舞蹈團體將於五月二十六日星期六下午二時於John Hancock 180BeckerSt., Boston舉行大型舞臺風情民族舞蹈表演會。聯絡電話為張小茵。

第二十二屆香港龍舟節將於六月十日星期日，於查理斯河畔鄰近哈佛大學區舉行龍舟比賽。另有精彩的文娛活動如亞洲女子醒獅表演、傳統中國舞蹈、傳統柬埔寨舞蹈及傳統日本擊鼓表演。預知詳情可上網http://www.bostondragonboat.org或致電賴少英617-426-6500ext. 77801468。

麻州參運輪局發言人將於九月份開始在星期五及星期六延長服務時間至隔天凌晨兩點半。若實施成功，以後將會改為二十四小時服務。關於地鐵因顧慮到維護問題目前暫不考慮延長服務時間。

愛默生學院華人同學會將於五月二十四日至二十六日下午七點鐘，於天滿街二一六號舉行「台灣電影展」，將分別播「無言的山丘」、「暗戀桃花源」及「飲食男女」另於五月二十六日下午三點播放「Yi-Yi」。

華埠的C地段開發計劃公聽會

位於華埠的C地段開發計劃，是自一九九八年來經過社區不斷進行努力爭取來的結果。波士頓重建局於本月十六日下午六點於塔夫士大學(TuftsUniversity)的PonnerHall舉行社區居民公聽會。這此的公聽會也是履行波士頓重建局的計劃八十章(ProcessingArticle80)的第一次正式公聽會。

波士頓重建局BostonRedevelopmentAuthority的TomWallic介紹C地段開發計劃的歷史背景，後由費雪公司(Edwarda.FishAssociates, LLC簡稱EFA)的DanHaltMike及計劃建築師BenetFefray介紹整個計劃的詳細內容。然後一起回答華埠地區關心此計劃的民眾所提出的問題。

近來華埠和鄰近市中心有多項大型的開發計劃陸續興起，導致房地產費用迅速上漲，從而對華埠社區的居民社團和商業構成了排擠和驅逐性的威脅。使得許多居民認為這些多項開發計劃不但失去它身為波士頓亞美社區中心地位，更對整個波士頓、紐英崙區的亞美文化、宗教、經濟和社區活動樞紐的生存能力構成嚴重威脅。

C地段開發計劃將成為一個多元化用途的建築大廈，C地段開發計劃股份有限公司已由波士頓波士頓重建局指定為該計劃的開發商。該公司是由亞美社區發展協會(AsianCommunityDevelopmentCorporation)和費雪公司(Edwarda.FishAssociates, LLC簡稱EFA)合資而成。這項多元化的開發計劃將有二百五十一個住宅單位，(百分之四十六將是平價單位)，兩層地下停車場以及供商業零售和社區活動所用的場地。

現場的居民提出希望C地段開發計劃的建築大廈的高度能往上延伸，以有更多的空間、更多的平價屋的提供。然而也有人反對建築大廈的高度，他們不希望有太高的建築物，因為太高的建築物會防礙自然的景觀，也不希望波士頓成為第二個紐約或香港。亦有人提出公共停車位的問題，希望C地段開發計劃大樓不僅提供大樓居民的停車空間，亦要考慮在華埠訪客的停車問題。在場的官員表示會慎思這些意見，會陸續舉行聽政會與社區居民，一起探討已發展的進度和要討論的問題。

二千年人口普查——麻州亞裔劇增

人口普查局十二日公布的二〇〇〇年人口普查資料顯示，一九九〇年以來，美國少數族裔人口激增，其中西語裔增加的人數最多，但亞裔人口的增長率最大，達百分之七十四點三，亞裔總人數為一千一百六十萬人。至少九個州的最新人口普查資料顯示，美國的亞裔人口正急遽增加。亞裔主要仍集中在大城市一帶。亞裔人口向來集中在加州、紐約和華盛頓州等地，而今後我們將看到他們在地理上逐漸分散開來。

麻州人口普查資料。麻州在一九九〇年到二〇〇〇的十年間，人口增長百分之五點五，目前人口有六百三十四萬九千零九十七人。其中亞裔人口二十三萬八千一百二十四人，佔全州人口的百分之三點七，但卻是十年來，全州人口增長最快的族群，成長率高達百分之六十七。

波士頓人口數五十八萬九千一百四十一人。白人佔百分之四十九點五，拉丁裔佔百分之十四點四。亞裔人口在十年中，增加一萬四千三百六十九人，現有四萬四千零九人，占全市人口百分之七點五。波士頓的黑人十年來人口增數不過三千四百多人，但現有十四萬零三百零五人，仍是最大的少數族群。

麻州亞裔人口最集中的人口占百分之十六點四的羅爾市(Lowell)，其中亞裔以越南裔和柬埔寨裔為主。亞裔人口占劍橋市總人數百分之十一點，是該市最大少數族群。亞裔人口，尤其是華人在昆西市(Quincy)增加最多，增長率為百分之六十。十年前的八千零七人，至去年已達一萬三千五百一十九人；目前昆西市亞裔人口占百分之十五點四。全州拉丁裔人口是少數族裔中，人數增加最多的一個。目前有四十二萬八千七百二十九人，占麻州人口百分之六點八。由於拉丁裔及亞裔人口的激增，波士頓市的少數族裔人口總數已超過白人人口。白人人口比率比十年前減少百分之九點五，現占全市人口百分之四十九點五。在波城的歷史上，首次成為「少數民族」。麻州人口有東移現象。十年來麻州東南部、鱈魚角(CapeCod)及四九五公路地帶的人口增加比率最多，像Salem, Framingham, Franklin, Ashland等城鎮的人口成長率高達百分之二十一至三十三。

其他有關整個美國的人口普查顯示，此次人口普查首次允許人們在六十三種族組合中，選擇多種種族。現在全美人口總數為兩億八千一百四十萬。其中百分之二點四，即約六百八十萬，申報自己屬於一種以上的種族。人數最多的是白人，與白種西語裔人有兩百二十萬。人數第二多的是白人，與「美洲印第安人和阿拉斯加原住民」的組合，有一百一十萬。在人口成長最快的西部和南部，以及較小的大都會區，居民生活在種族融合社區的可能性，人於其他地區。人口成長沈滯的中西部和城市最大的市區，向來黑白社區分明，至今種族隔離情況也最為顯著。

當亞裔華人仍然是亞洲人口指數(二百四十萬人口)第一位的時候，印度人在過去的十年中增加了一倍。現在的印度人口數目是以一百七十萬緊貼著第二位的菲律賓人(一百八十五萬)。

越南人的人口跟印度人增加得差不多快。越南人增加了83%(現有一百一十萬人口)。亞裔華人增加了40%，韓國人和菲律賓人分別增加了35%和32%。

日本人口指數下降了6%至大約八十萬，專家說這樣的轉變是由於政府機構改變了規律。JeffPassell(非牟利城市協會的人口統計家)表示，「第二次世界大戰後，大部份的日本移民也是戰時新娘，在census bureau的統計內並沒有包括日本混血兒在內。亞洲人在美國的總人口數目是一千一百九十萬，包括亞洲混血兒在內。一千零一十萬人不是混血兒。Mr. Passell相信日本的總人口是一樣或高一此。在一千九百九十年的人口統計中，有一百三十萬人落在其他的亞洲人的部份。而十年前只有大約七十萬。而這一百三十萬人當中包括有巴基思坦人、柬埔寨人、馬來西亞人，和其他亞洲人。」

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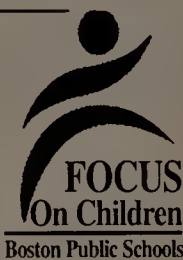
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七百八十四個亞洲人，占城市亞太居民的百分之二十四點九八且占當地居民的百分之五點八（相關的原因還有歐士頓一布萊頓較其他兩個鄰區大且有較多的學生人口）。在南端，亞裔人口占當地居民的百分之十一點八七（三千二百二十人）是全市區亞太人口中的二十一點二五。最後，芬威一根摩的亞裔人口占當地的百分之三點八八五，占市區亞太人口的百分之七點八三。根據以上四個波士頓鄰區的亞裔人口統計，這四個鄰區的亞裔居民占全市的百分之七十七點四。

一九八零年，勒星頓及林肯的亞太裔已各占當地居民的百分之二點七三，占麻州亞太裔的百分之零點九二。這些地區是著名的高級住宅區，卻不是大眾運輸系統到達的地區（因此也強化了這些地區必需居於此的富裕及排外性），也顯示了亞太裔族群的經濟差異及地理分布。這似乎也說明了居於麻州較長久的亞裔與居於波士頓市區的亞裔而言有較好的教育背景及較專業的職業。雖然，布爾克林及牛頓也是公認的高級住宅區，因地鐵服務的設施仍是呈現種族及社會經濟的多元化。龍都還不是亞裔人口聚集的地方，其亞裔人口占當地的百分之一點零一。

封面故事

亞裔聚集和麻州灣運輸局的關係

作者：曾雪清 張孟筠譯

為什麼有一群人決定要住在他們現在落腳的地方？他們老是搬遷到屬於自己團體的其他成員已定居的地方或自己的工作圈有網絡關係的地方。對語言和文化有特別需要的移民而言更是如此。難民常到難民安頓處理機構所告訴他們的地方。其他的人遷往到他們工作所在地或其近郊，或是遷往交通便利的地方。

大波士頓地區，在亞裔尤其是華裔有沿著公共轉運站遷徙的明顯趨勢。麻州灣運輸局（the Massachusetts Bay Transportation Authority, 簡稱 MBTA）的鐵路服務線（即紅線、橘線、綠線和藍線）因近幾十年的擴張而沿路有亞裔人口增加的情況，此情況亦造成美國移民法的改變。自一九七零年的麻州及其內部市鎮的人口調查顯示亞裔人口最集中的地區是在方便地鐵搭乘的區域。

亞裔人口的遷徙今日的亞裔民衆在地理上相較於二、四十年前當然較為分散。似乎和地鐵服務的擴張有關，另相關的原因有更大的經濟工具及私人汽車的使用率一有駕照的人在找工作及環境適應方面有較大的空間。今日，六個擁有大量亞裔人口匯集的市鎮有：波士頓（Boston）、伯克萊（Brookline）、劍橋（Cambridge）、牛頓（Newton）、摩頓（Malden）及昆西市（Quincy）。儘管不在地鐵邊上的龍都（Randolph）及羅威爾（Lowell），最近也成為亞裔人口遷居的地點。勒星頓市（Lexington）及林肯市（Lincoln）兩個富裕的郊區也證明大眾運輸系統對亞裔遷居是個關鍵的因素，亞裔民衆因有不同的社會經濟工具及接觸管道的需求而成為一個分散的群體。就人口比例而言，勒星頓市及林肯市因亞太人口的集中而值得注意，亦成為麻州境內人口普查中亞太裔地區的代表。檢視波士頓市中心的心臟因地鐵的服務範圍而帶來亞裔民衆的聚集。亞裔（至少就華裔）社區而言一直且不斷持續在華埠，而華埠是波士頓市中心地鐵服務的交叉轉運站。沿著地鐵路線的鄰近社區，尤其是華埠，有越來越多的亞裔人口移入，像南端（South End）、奧斯頓（Allston）及布萊頓（Brighton）；最近有一群越南裔人口移入都爾徹斯特（Dorchester）及東波士頓（East Boston）。

移民法的改變自一八八二年的排華法案到一九六五年的哈特西勒法案為止，美國移民法一向對希望踏進華裔所稱的黃金山的亞裔移民不是很友善。事實上，基於對亞裔的負面刻板印象及深怕僱主使用工資低工時長的亞裔勞工而使他們失去工作或壓低他們的工資，移民相關法律或政策一直是有很深的歧視現象。一聯串的反華移民法案跟者一八八二年的排華法案相繼出現，排斥所有的華裔人口接著是其他亞裔人口。一九六五年的哈特西勒法案對這種情況有改善的

情況。以往的國家配額系統已被新的偏好移民的新制度所取代。根據歷史學家羅根丹尼爾表示，沒有一個團體像亞裔美國人那樣因美國移民法的改變而如此獲利。在移民法改變之前，亞裔人口在除了夏威夷、加州及紐約以外的大部分城鎮是微不足道的。自移民政策改革之後，有許多家庭得以在美國團聚或組織，以自東南亞居多的政治難民得以逃避亞洲的政治動盪，有技術的勞工得以貢獻美國。移民至美國的亞裔人口在過去幾年以見穩定而持續地成長。

更近幾年的移民法，包括一九八零年的難民法案、一九八六年的移民改革法案及一九九零年的移民及國籍法案已在移民量和移民的原居國（許多是亞洲國家）上有正面地影響。一九九八年，美國國會通過加倍短期工作簽證（H1B）的年度數量，這反應了全國性及麻州對技術移民勞工包括許多亞裔人口的需求。

麻州公共交通運輸系統的擴張

麻州灣運輸局（MBTA）的公共交通運輸系統自一九六零年的擴張和改建方便了亞洲家庭自波士頓中心地帶移至它的鄰近及附近的市鎮。紅線及藍線的擴建有特殊的需要，雖然其它的線路也增加了站數。身為中央交通運輸計劃成員的比爾及州立交通運輸圖書館的館員喬治自一九五零年至現在接掌地鐵服務線路的改造。

一九七零年，紅線在一九六九年顏色區分系統出現以前被稱為都爾徹斯特（Dorchester）線，自哈佛廣場到都爾徹斯特（Dorchester），終結於有電車至麥塔邦轉運站的亞遜蒙特（Ashmont）。

一九七一年昆士中心站開始啟用，讓紅線往東南擴張，作為亞遜蒙特（Ashmont）的分支。一九七八年由哈佛廣場通往歐威美（Alwife）及一九八七年由昆士中心通往布蘭樹的兩線加長線地鐵分別通車。

像紅線一樣，橘線也在過去幾十年經歷了有意義的成長。事實上，一九七零年存在的地鐵站如今都不存在了。一九七零年，橘線北由耶佛利特，南至橡樹山。一九七七年，北行線已被改變。橘線的北終點站已不在是耶佛利特，取而代之的是磨頓的橡樹林站。一九八七年南向的路線也改變成如今的線路（四十九線公車取代原先的地鐵站）。今天，華盛頓街高層部分都消失了。鐵路貫串南站、洛克斯柏林及牙買加湖到其終點站：森林丘。

一個有趣的現象就是華盛頓街的居民長年努力要求地鐵當局能因撤除的地鐵站而有取代的服務項目好確保他們有同樣的工作及其他服務的便利性。這個取代服務線路一銀線曾被提出卻始終未被實現。銀線相較之下是較少被改變的。如今的B線、C線及D線跟四十年前是一

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